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RECENT ARABIC LITERATURE

The Governors and Judges of Egypt of El Kindī. Together with an Appendix derived mostly from Raf' El Iṣr by Ibn Ḥajar. Edited by RHUVON GUEST. Leyden: E. J. BRILL, 1912. pp. 72 + 686. (E. J. W. Gibb Memorial Series. Vol. XIX).

The Kitāb Al-Ansāb of 'Abd Al-Karīm Ibn Muḥammad Al-Sam'ānī. Reproduced in facsimile from the manuscript in the British Museum Add. 23, 355. With an Introduction. By D. S. MARGOLIOUTH, D.Litt., Laudian Professor of Arabic in the University of Oxford. Leyden: E. J. BRILL, 1912. pp. 7 + 1206. (E. J. W. Gibb Memorial Series. Vol. XX.)

The Pearl-Strings. A History of the Resūliyy Dynasty of Yemen. By 'ALYYU' BNU' L-HASAN 'EL-KHAZREJYY. The Arabic text. Edited by SHAYKH MUḤAMMAD 'ASAL. Leyden: E. J. BRILL, 1913. pp. xii + 442. (E. J. W. Gibb Memorial Series. Vol. III, 4.)

THE publication of Arabic texts, which, owing to the rivalry of Assyriology, was somewhat neglected in the last few decades, is now being successfully resumed. The E. J. W. Gibb Memorial fund is being utilized for the purpose of printing various Oriental manuscripts, and the trustees deserve credit for their judicious selections. The object of this Memorial is to promote researches into the history, literature, philosophy, and religion of the Turks, Persians, and Arabs, and the Arabic texts that have hitherto appeared in this series cover nearly all these branches, though historical texts are the most prominent.

Al-Kindī, who may or may not have been a descendant of the famous philosopher of that name, was a native of Egypt and a contemporary of Sa'adya. It is possible that he was of Jewish extraction, as in pre-Islamic times Judaism is known to have

prevailed in the tribe of Kindah from which this historian derives his appellation. His family, however, seems to have settled in Egypt a short while after the Muhammedan conquest. He was a prolific writer, and his book on the Governors and Judges of Egypt is of great importance as an historical source for the period with which it deals. As is the custom of Arabian historians, al-Kindī gives his authorities for every statement he makes, and is very accurate in matters of dates.

Mr. Guest has written a very valuable introduction, and has given a concise sketch of events in Egypt from the seventh to the eleventh century. He has also outlined the particulars of al-Kindī's life which are mainly derived from anonymous notes in the British Museum manuscript upon which the edition is based, and he has described the authorities al-Kindī names in his book. If we disregard the misprints which are practically unavoidable in a work of such magnitude, and which the intelligent reader will easily be able to correct, we may say that the text is extremely well edited. Mr. Guest is very painstaking, and in his notes, which are written in Arabic, he draws attention to variants and corrections. He also points out difficulties which he is unable to solve, and this inspires confidence in the editor's carefulness. All along the reader feels certain that the text has been faithfully reproduced, except in cases where the editor deemed it necessary to resort to emendations to which attention is called in the notes. In a very instructive manner Mr. Guest has carefully compared his text with the works of other writers dealing with the same subject. Maḡrīzī's *al-Ḥiṭaṭ* proved very helpful for the first part of the work.

In some instances, however, Mr. Guest's corrections are scarcely justifiable. The spelling of رقى for رقى (p. 83, l. 1), and هدى for هدأ (p. 114, l. 5) may be dialectic, and should therefore be allowed to remain in the text. Arabic has a great number of such double spellings and pronunciations. As a matter of fact Freytag records رقى in the sense of *ascendit*, that is to say, رقى. Such cases are quite frequent in Hebrew. Some of the *tertia* became *tertia* ' in mishnic Hebrew. Nor is it necessary to

change الحلافة (p. 124, l. 9) to بالحلافة, though the latter is more natural when constructed with دعا.

The numerous verses that are quoted in this book have for the greater part been carefully vocalized. It is, however, possible to improve a line here and there. The following are a few examples:

P. 52, l. 10. يُلَقِّمُ should be يُلَقِّمُ *will be made to devour*; the metre is Mutaḳārib.

P. 63, l. 9. Instead of هَشِيمَ read هَشِيمِ; the metre is Wāfir.

P. 92, l. 2. Read عَمِيدَهُم; the metre is Kāmil.

P. 145, l. 10. The metre which is Ḥafīf demands that we should vocalize مِصْرَ against grammar.

The rhyme of the poem on p. 175, ll. 15-17 should be لُؤ, not لُؤ; the metre is Ṭawil.

P. 271, l. 8. Vocalize عَدُوَّهُمْ; the metre is Ṭawil.

P. 403, l. 11. Delete بَامِرَى, as the poem is in the Mutaḳārib metre, and that word is not essential for the sense.

In his glossary to this book Mr. Guest explains words and expressions which are not recorded in any lexicon, or are rarely used. But his explanation of the phrase حوت بحر ووجل بر cannot be regarded as satisfactory. He takes it to mean: 'I am a river fish and an intruder on land', i.e. a fish out of water. But even if we grant that وُجِّلَ denotes *an intruder*, it is too vague to be used as a parallel to حوت in a proverb. We should perhaps change غ to ع, and read وعل *a mountain-goat*.

It is hard to say what part the Jews took in the political life in Egypt at that time. The Jews adopted Arabic names, and Muhammedans bore biblical names, and hence we have to rely on the author's explicit remarks as to the religion professed by the men he mentions. In the vast array of governors, judges, and other officials, there is not one designated as a Jew. There are, however, a few references to Jews which indicate that there already existed a considerable Jewish community in Egypt in the early days of Muhammedan rule. As they may be of interest to the historian, I deem it advisable to translate these short passages into English.

‘Aḥmad b. Ṭūlūn commenced building the Square in Sha‘bān in the year 256 (c. 870 c. E.), and he commanded to plough up the Jewish and Christian cemeteries’ (p. 215, ll. 11 f.).

‘Aḥmad b. Ṭūlūn’s illness grew worse, and he commanded the people to pray for him . . . And the Jews and Christians were also present, but they were separated from the Muslims’ (p. 231, ll. 11 ff.).

It is noteworthy that this Aḥmad, who had committed an act of sacrilege against the Jews and Christians, wanted them to pray for his recovery.

‘Some Jews instituted a litigation against Ibn Ḥujairah (a judge who held office about 716 c. E.) before ‘Omar b. ‘Abd ’l-‘Azīz, and claimed that he had taken money from them. He affirmed that he had taken the money, but subsequently returned it to them. ‘Omar asked him: “Do you have any witnesses that you returned the money?” He replied: “No!” He then said: “You are obliged to pay, Oh Ibn Ḥujairah, and you have pledged yourself”. Afterwards he stated that he had witnesses, and some men testified in his favour’ (p. 332, ll. 17 ff.).

This reference is, through oversight, not entered in Mr. Guest’s index. It is true that the Yā of يَا has no diacritical points in the text, but this is the only possible reading which is also found in *Raf‘ al-Iṣr* as quoted in the note.

‘Ḥair b. Nu‘aim used to accept the testimony of Christians concerning Christians, and that of Jews concerning Jews. He would inquire about their integrity from their own co-religionists’ (p. 351, ll. 8 f.).

There are two more places where Jews are mentioned (p. 424, l. 1, and p. 569, l. 14), but they only refer to Jews in general.

The Arabs, like the Jews and almost all other nations, have attached great importance to the study of pedigrees. The historical value of such studies can scarcely be overrated. In Arabic there are a good many works devoted to this subject, but the most exhaustive is no doubt al-Sam‘ānī’s *Book of Ascriptions* (*Kitāb al-Ansāb*), that is to say, adjectival forms indicating the tribe, country, &c. to which the person belonged. Al-Sam‘ānī flourished

in the twelfth century, and was regarded as a very learned man. Born in Merw, he travelled extensively in search of material for his books which are supposed to number forty-nine.

Such a work is naturally not for the ordinary reader, but a book of reference for the mature scholar. It was therefore unnecessary to transcribe the manuscript and edit it, especially as, owing to the magnitude of the book, the labour entailed would have been tremendous. The reproduction in facsimile is sufficient for the average scholar. As al-Sam'ānī arranged the *ansāb* alphabetically, there was no need to compile an index. In most cases, however, the commencement of a *nisbah* in this manuscript is in the same characters as the other words, and the use of the book would have been very troublesome. To obviate this difficulty Mr. A. G. Ellis, formerly of the British Museum and now of the India Office Library, marked with a circle on the margin where a *nisbah* begins.

Prof. Margoliouth's short introduction contains a concise sketch of al-Sam'ānī's life. The salient facts for this sketch are gathered from the chronicles of Ibn al-Athīr and Ḍahabī, as well as from the biographical dictionaries of Ibn Ḥallikān and Subkī. Al-Sam'ānī in this work refers to himself and his friends now and again, and these data, too, were made use of by Prof. Margoliouth. There is, however, in this introduction one statement to which exception can be taken, and which is quite irrelevant to the subject. In discussing the study of *ansāb*, Prof. Margoliouth remarks that 'its importance for the early Arabs is rightly connected with the blood-feud by the author of a curious mediaeval "squib", fathered on the eminent Rabbi Saadyah Gaon'. This is an allusion to the *Sefer ha-Galūy*. In *JQR*, XIII, Prof. Margoliouth published a paper assailing the authenticity of that book. He tried to demonstrate that it was merely a parody on Sa'adya written by a Karaite. Harkavy, who had edited the fragments of that book, ably refuted all of Prof. Margoliouth's arguments. Even at that time the latter stood alone in his remarkable position. For Steinschneider, who had maintained a sceptical attitude towards that book, changed his mind when the then existing

fragments appeared. Since then new finds confirmed Harkavy's view. Prof. Schechter published a few leaves of the Hebrew part in his *Saadyana*. One of Prof. Margoliouth's chief supports was the word שְׁעָרִי, which was not very clear in the manuscript, and which he took to stand for סְעָרִיָּה. But in the fragment now at the Dropsie College, which was published by Prof. Malter in *JQR.*, New Series, III, pp. 487 ff., this word is אֶלְשַׁנּוּרִי, *the Babylonian* (see p. 789, note 5). In view of this overwhelming evidence it is high time for Prof. Margoliouth to change his opinion about the *Sefer ha-Galūy*.

The publication of al-Ḥazraǧī's *Pearl-Strings* (*al-'Uḫūd al-Lu'lu'iyah*) has a somewhat romantic history. Some thirty years ago Sir James William Redhouse transcribed this book from a manuscript in the India Office Library, and translated it into English. He handed it over for safe keeping to the authorities of the Cambridge University Library in gratitude for the degree of Litt.D. that was conferred on him. He then expressed his view that he saw no possibility of having the book published. But the trustees of the Gibb Memorial took the book in hand, and in 1906, 1907 they published the English translation in two volumes, and now we have the first half of the Arabic text. As is explained by Prof. Browne in his preface, this edition is not based upon Redhouse's transcript, but upon the original manuscript.

ʿAlī b. al-Ḥasan al-Ḥazraǧī was a friend of Firūzābādī, the famous author of the *Ḳāmūs*, and died at the beginning of the fifteenth century. He possesses a graphic style, and displays remarkable skill in handling his subject. This book has great merit, and fully deserves publication, although one is tempted to say that the edition of Ibn Ḥātim's *ʾIḳd*, from which al-Ḥazraǧī freely borrowed, should have taken precedence. This volume contains the earliest history of Yemen from almost legendary times until A. H. 721 (about 1320 C. E.). The story of the bursting of the dam is given at full length. When the author reaches the Rasūlī dynasty he takes up every year, and describes the important events, and gives an account of the learned men who died in

each year. He skilfully characterizes each man. If the man whose career is briefly sketched happens to have been some sort of a poet, some of his verses are given.

Sheikh Muḥammad 'Asal's part of the work has so far been to supervise the printing of the book. His few Arabic notes deal mostly with the state of the text. Now and again, however, he has a very learned suggestion. In his preface he promises to write, after the completion of the book, about the usefulness and historical value of the *Pearl-Strings*. Despite the fact that the book was printed in Egypt and supervised by an Egyptian Sheikh, it is not free from misprints, as, for instance, بالزلزل (p. 9, l. 9) instead of بالزلزل, and نجويا (p. 128, l. 18) instead of نحويا. It seems to me that فوقر (p. 107, l. 7) ought to be فوقع. A curious case of inconsistency is اشراف (p. 27, l. 7) which is a quotation from p. 26, l. 4, where it is املاك. On p. 105 the hemistichs of ll. 2, 3 are wrongly divided: فذللو and لانفس, respectively, are to finish the first hemistichs. The metre is Ṭawīl. The sense, as well as the metre, which is also Ṭawīl, demands the reading الاتبال (p. 383, l. 1).

The following are the references to Jews in this volume:

'Abū Jablah b. 'Amr is the one who killed the Jews in Madinah' (p. 19, l. 13).

'The jurist Muḥammad al-Māribī (died about 1240 C. E.) was going one day to his house, and met a man riding on a beautiful she-mule, and a number of youths were with him. The jurist thought this man was a wazir or a judge, or some other dignitary. When he asked who the rider was, he was informed that he was a Jewish physician who served the Sultan in that capacity. He then shouted at him, dragged him down from the mule, and threw him to the ground. He also took off his shoe and smote him violently with it, and said: "Oh enemy of God and enemy of His apostle, you have overstepped your limit, and it is therefore necessary to humiliate you." When the jurist left him, the Jew rose, and returned to the gate of the Sultan asking for help (read يستغيث). When the Sultan Nūr al-Dīn was told that the jurist Muḥammad al-Māribī was the opponent of the Jew, he sent

a messenger to him asking about the incident. The jurist said to the messenger: "Greet the Sultan and tell him that it is not lawful to allow Jews to ride on mules with saddles, and it is not permitted that they should have supremacy over Muslims. If they do such things they lose the protection of Islam." The messenger returned to the Sultan with the jurist's reply. When the Sultan heard that, he said to the Jew: "Go with the messenger to the jurist that he may inform you what the ordinance requires of you. You should do whatever you are told." He then turned to the messenger and said: "Tell the jurist: the Sultan greets you and would like (read, perhaps, يحب) that you should tell this Jew what the ordinance requires of him. The moment he oversteps his limit he forfeits his protection." The jurist prescribed certain ordinances for the Jew. The latter departed, and the messenger returned to the Sultan, and told him what had happened. The Sultan then said to the Jew: "Beware you do not deviate from the prescriptions of the jurist or you will be killed, and no one will save you. For this is the law of God and the ordinance of His apostle." The Jew then departed to his house' (p. 66, ll. 6 ff.).

Shams al-Dīn (thirteenth century) in a poem says: 'Men denied us all virtues, as if we were Christians or Jews by religion' (p. 117, l. 10).

There is a reference to the tribute paid by Jews on p. 189, l. 16.

Abū 'l-Mahāsīn Ibn Taghrī Birdī's Annals. Edited by WILLIAM POPPER (vol. III, part 1, no. 1). Berkeley: at the UNIVERSITY OF CALIFORNIA PRESS, 1913. pp. iv + 130. (University of California publication in Semitic philology.)

Ibn Taghrī Birdī's method of writing is in many respects similar to that of al-Ḥazrajī, though as an author he is less imaginative and graphic than the latter. He, too, first gives a general description of the reign of every ruler, and then takes up every year separately, chronicles every important event, and mentions

the learned men who died during that year. At the end of every description he records the state of the Nile. Although his chief aim is to give an account of the Egyptian rulers, he does not confine himself to that country, and described the lives of men who lived in other countries.

The historical importance of this book has long ago been recognized, and as early as 1852 Juynboll and Matthes commenced to edit it. The publication which went as far as volume II, part 1, was interrupted for more than half a century, and Dr. Popper will deserve the gratitude of Orientalists for resuming the edition of this work. The fascicle before us is the first of volume III, and the events narrated in it cover the period A. H. 524–566, that is to say, till the end of the rule of the Fatimides in Egypt. As in the preceding volume the editor has presented a very careful text. His notes are confined to textual matter. He has carefully collated the few existing manuscripts, and has usually chosen the best readings. Now and again he suggests emendations which are not based upon manuscript evidence. These can only be accepted with great caution. An instance to the point is *سفه* (p. 54, l. 13) instead of *سعة* of the manuscript. The former word denotes *stupidity*, and hence can scarcely be used as an antithesis to *كرامة*, which means here *liberality*. *سعة* (*opulence, wealth*) is, to my mind, by far superior. The line should be translated: *And they left me behind among people of wealth who would die if they saw the phantom of a visitor in their sleep*. Their niggardliness is thus forcibly brought out because of their opulence.

جملة (p. 32, l. 5) should better be emended to *اجمل*. Comp. below, l. 8.

The names of the metres of the verses that are quoted are, as a rule, given accurately. The following errors, however, should be corrected:

P. 71, ll. 5, 6. A sort of Munsariḥ, not Basīḥ.

P. 74, ll. 3, 4. A Rajaz, not Sarīʿ.

P. 76, ll. 5, 6. A sort of Munsariḥ, not Basīḥ.

P. 79, l. 11. Read *كَمَمْتُ*; the metre is Ramal.

P. 91, l. 9. Kāmīl, not Sarīʿ.

Ibid., ll. 14, 15. Munsariḥ, not Basīṭ.

P. 107, l. 21. Vocalize ^{أَوْدَعَهُ}, on account of metre.

P. 111, ll. 6, 7. Ḥafīf, not Basīṭ.

There are a few references to Jews in this fascicle, and the following are summaries of the passages in which they occur :

‘Some of the officials had a grudge against Ḥasan, the son of the Caliph al-Ḥāfiẓ (A. H. 524–544), and demanded his execution. They besieged the Caliph’s castle, and threatened to burn it. Seeing no hope for escape, the Caliph was compelled to yield to them. He had two Jewish physicians, one named Abū Maṣṣūr and the other Ibn Firḡah. When Abū Maṣṣūr was asked by the Caliph to prepare a poison for his son, he excused himself, and swore by the head of the Caliph and by the Torah that he had no knowledge of this matter. Ibn Firḡah then came in, and on the Caliph’s demand prepared a poison which Ḥasan was made to drink. His enemies, convinced of his death, were appeased. But the Caliph wreaked his vengeance on Ibn Firḡah. He arrested him, and confiscated his property. On Abū Maṣṣūr, however, he bestowed great favours, and appointed him chief of the Jews’ (p. 6, ll. 9 ff.).

‘They dug up a deep foundation in the fifteenth year of al-Ḥāfiẓ’s rule (A. H. 539), and found a large stone on which were inscribed two lines in Syriac. A Jewish Sheikh came and translated them into Arabic’ (p. 35, ll. 1 ff.).

‘When ‘Abd al-Mu’min b. ‘Alī conquered Morocco in A. H. 542, he caused the Jews and Christians to appear before him, and said “The Imām al-Mahdī commanded me that I should not allow any one to profess any other religion but Islām. You declared that after the period of five hundred years somebody would come to support your creed. Now that time has already elapsed. I therefore give you to choose one of three things: become Muslims; settle in the region where war is constantly waged; or else I shall behead you.” Some of them embraced Islām, while others settled in the region where war is constantly waged’ (p. 39, ll. 22 ff.).

In speaking of the rule of al-‘Ādid (A. H. 556–566) he mentions that that dynasty claims to be of noble pedigree, while in reality it is of Jewish origin (p. 90, ll. 3, 5, 8).

Kitāb al Ṭawāṣīn. Par ABOÛ AL MOGHÎTH AL ḤOSAYN IBN MANṢOÛR AL ḤALLĀJ. Texte arabe, publié pour la première fois par LOUIS MASSIGNON. Paris: PAUL GEUTHNER, 1913. pp. xxiv + 223.

The title of this book immediately suggests its mystic character. As is well known certain Sūrahs of the Ḳur'ān begin with letters which have hitherto not been satisfactorily explained. The letters *ṭā* and *ṣīn* occur at the beginning of Sūrahs 26, 27, 28. Hence these letters are combined into *ṭāṣīn*, and the plural thereof is *ṭawāṣīn*. Al-Ḥallāj in the present work offers various mystic interpretations of these initials. The mode of treatment is not dissimilar from that of the Jewish Ḳabbalists. This writer who was one of the greatest mystics among the Arabs was born in 858 c.e. His doctrines displeased the various sects of Islām, and he was arrested on several occasions. In the year 922 he was flogged and beheaded in a prison in Bagdad. He was the author of numerous works in prose and verse, mostly dealing with mysticism. Like most mystics he writes in a rhetorical style, and even his prose has many poetic touches.

The work of M. Massignon has been more than merely that of an editor. He has divided the text into paragraphs, and printed it in parallel columns with al-Baḳlī's Persian translation, which may help one to understand the Arabic original. This translation, by the way, tends to prove that there existed two different recensions of the *Kitāb al-Ṭawāṣīn*. The editor ably discusses the authenticity of the text, and from citations in other works conclusively proves that this book is by al-Ḥallāj, or at least one that was ascribed to him as early as in the tenth century. He also gives a masterly analysis of the entire work. After the text and translation he prints extracts of al-Baḳlī's commentary. In order to point out the real importance of the *Kitāb al-Ṭawāṣīn* M. Massignon summarizes the principles of the doctrine of al-Ḥallāj. In this sketch he shows great insight into the mystic philosophy of the Arabs, and a thorough grasp of the works of al-Ḥallāj. He then gives copious and extensive notes on the

text itself. In these explanatory notes he does not confine himself to textual matter, but cites passages from other writers in order to establish the exact signification of the text under consideration, and to indicate the influence that al-Hallāj exercised over subsequent mystic writers. There is a wealth of material collected here, and once more M. Massignon proves himself to be master of his subject. In conclusion he prints the last prayer of al-Hallāj, which was uttered before his execution on March 25, 922. There are four recensions and a Persian translation of this prayer, and all are given in parallel columns followed by a French rendering. This prayer is pervaded by mystic and religious fervour.

While reading the Arabic text and the passages quoted throughout the book I made some corrections and emendations, some of which I found in the table of corrections given in the name of Martin Hartmann, Reynold A. Nicholson, and Miguel Asín Palacios. In the following list I give some of my corrections to which attention has not been drawn at the end of the book.

P. xii, l. 3. شَتَّ should be vocalized شَتَّ.

P. 9 A, l. 8. قُرْبِي should be قُرْبِي on account of the rhyme.

P. 10 A, l. 11. فَحَدَدَ, which gives no sense in this connexion, should be emended to فَحَدَّرَ parallel to وانذر, which is suggested by Nicholson. It thus rhymes with the other lines.

P. 11 A, l. 15. Read البرية.

P. 13 A, l. 13. غرفة, which makes no sense, should be read عِرْقَة.

P. 14 A, l. 12. Instead of اعلامه read اعماله which would be parallel to, and would rhyme with مقاله.

P. 38 A, l. 6. Read فَاَفْهَمَ.

P. 42 A, l. 15. Vocalize حِينَ, as حِينَ denotes a calamity.

P. 43 A, l. 14. Read وَأَنِّي.

P. 133, l. 6. Read جَرِي.

P. 180, l. 11. Read وَكَرٍ . . . وَعَلَى.

Ibid., l. 17. Vocalize يَجِدُ.

In a few cases the metre is incorrectly given.

P. 24 A, l. 3. The metre is a sort of Munsariḥ, not Basīṭ. The end of the lines should be قَفْ .

P. 31 A, l. 4. The metre is not Wāfir, as given in the text, nor Basīṭ, as corrected by Nicholson, but Munsariḥ.

P. 133, l. 8. The asterisk dividing the hemistichs should be placed after إِلَّا . In the same line vocalize خَفِيّ .

Ibid., l. 9. The metre demands that we should read عَشْر .

P. 138, ll. 4-6 are given as Ḥafff, which is incorrect. The lines do not belong to one metre.

P. 170, ll. 1, 2 require certain corrections if they are to conform to the metre Basīṭ as given in the text.

P. 181, ll. 18 ff. The metre is Ramal, not Basīṭ. The word لَاخَوَان is erroneously divided into two.

P. 196, ll. 5, 6. The metre is Sarī', not Basīṭ. l. 6 a is corrupt.

Abu 'l-Barakāt ibn al-Anbārī: die grammatischen Streitfragen der Basrer und Kufer. Herausgegeben, erklärt und eingeleitet, von GOTTHOLD WEIL. Leyden: E. J. BRILL, 1913. pp. iv + 211 + 35 + 355.

Die grammatischen Schulen von Kufa und Basra. Von GOTTHOLD WEIL. Zugleich Einleitung zu der Ausgabe des Kitāb al-Insāf von Ibn al-Anbārī. Leyden: E. J. BRILL, 1913. pp. 116.

A language possessing a canonized literature will naturally tend to become grammatically fixed. For canonical books must be accurately and carefully read, and in many cases they serve as models for subsequent literary productions. In such books every detail assumes great importance, and hence attempts are made to fix the exact spelling and pronunciation of each word. In Hebrew this circumstance gave rise to the Masorah, and in Arabic it was the incentive to the grammatical schools that were established in Baṣrah and Kufah. The Arabs had, in addition to the Ḳur'ān, some secular poems which were carefully transmitted, and the accuracy of which could in many cases be

determined by the metre and rhyme. Now and again, however, we meet with conflicting or ambiguous traditions which occasioned disputes in the various schools. Just as in Hebrew we have conflicting traditions (מסורות מתחלפות), so the Arabs, too, have preserved controversies between the two famous schools of Baṣrah and Kufah. And as the tradition of the Arabs is of comparatively recent date, the controversies, as well as the reasons assigned for each opinion, are extant.

Abū 'l-Barakāt al-Anbārī, an extremely prolific writer of the twelfth century, whose books are said to amount to one hundred and thirty, was asked to compile a list of the points on which the two schools held different views, and the result was the *Kitābu 'l-Inṣāfi fī Masā'il 'l-Ḥilāfi baina 'n-Naḥwiyyina 'l-Baṣriyyina wa'l-Kuḥfiyyina* ('the book that justly decides between the controversies of the grammarians of Baṣrah and Kufah'). In this book he collected one hundred and twenty-one questions together with the reasons for the opinions held by each school. After a lengthy discussion the author gives his own decision. In many of the questions and arguments deep grammatical insight is displayed, and the method employed is not dissimilar from that of modern comparative grammarians. Ibn al-Anbārī's decisions, however, cannot always be followed, as his sympathies unmistakably are with the Baṣrites. Of especial interest is the discussion why the complement of *kāna* ('was') and its 'sisters' is in the accusative case. The Kufites maintain that this is the accusative of condition (*ḥāl*), while the Baṣrites say it is a sort of object (Arabic text, pp. 348-51). Some of the disputes appertain to grammatical usage, whereas others are academic discussions as to the explanations or derivations of certain forms or constructions. The latter make up the greater part of the questions, and deal with such topics as the derivation of *ism* ('a name'), whether it is derived from *samā* (the Baṣrites) or *wasama* (the Kufites), and the formation of *sayyid* ('a lord'), whether it is a *fa'il* (the Kufites) or *fa'i'il* (the Baṣrites).

Dr. Weil's introduction treats of several interesting themes. He gives a survey of the origin and development of the schools of

Arabian grammarians. In the historical part of this study he follows Gustav Flügel's *Die grammatischen Schulen der Araber*, and is able to make additions from books that have become known to European scholars since 1862, when Flügel's book was published. He further discusses the principles that underlie the two schools, and skilfully grapples with the problems connected with them, though his general conclusions do not appear to me to be convincing. According to his exposition the fundamental difference between these two schools consists in the fact that the Baṣrites laid particular stress on analogy, whereas the Kufites adhered to tradition as closely as possible. Thus if a certain expression is found in an ancient poem, it is considered of sufficient weight by the Kufites, and is hence regarded as sanctioned by usage. The Baṣrites, however, only accept those expressions which are not contrary to analogy. Should these really be the principles that prevailed in these schools, modern grammarians would be inclined to concur with the former, for language is not logical, but rather psychological, and hence grammar must be based upon well-established facts, not upon analogy which in its last analysis is nothing more than abstract reasoning. The line of demarcation, however, between these two schools is not as sharply drawn as Dr. Weil supposes. They both make use of analogy and tradition, and there hardly seems to be a fixed system. Sometimes analogy is appealed to in support of the Kufites, and the Baṣrites do not despise tradition when it is on their side. Either principle is given as support whenever suitable. Moreover, members of one and the same school are not always in agreement. There are cases when some Baṣrites agree with the Kufites, and vice versa. Had their respective systems been fixed, this internal disagreement could hardly have arisen.

Some of Ibn al-Anbārī's questions have been published on previous occasions by Girgas and Rosen in their *Chrestomathy* (nos. 5, 9, 18, and 34), by Koshut (nos. 2, 3, 4, 69, and 110), by Buhl (nos. 18, 105, 106, 108, 116), and by Dr. Weil himself (nos. 105, 108). But this is the first time that the book is published in its entirety, and Dr. Weil is to be congratulated on

the excellent edition he produced. The book is indeed well edited and well annotated. The edition is based upon the Leyden manuscript, though other manuscripts have occasionally been made use of. In the notes attention is now and again called to variants. By carefully vocalizing ambiguous words Dr. Weil was able to dispense with some explanatory notes.

With great industry Dr. Weil succeeded in tracing almost every poetic quotation occurring in this book to its source. Those who know how scattered the material is will certainly appreciate his labours. On the basis of the metre I should like to offer the following remarks :

P. 90, l. 22. Read *وَحَلَّتْ بِأَوْلَادِهَا الْمَرْضَعَاتِ*. The metre is *Mutaḳārib*. The sense, too, is improved by this correction.

P. 169, l. 12. Vocalize *بَيِّنَتَكُمْ*. The metre is *Sarī'*.

Ibid., l. 15. Vocalize *هَمْدٌ*. The metre is *Basīṭ*.

P. 206, l. 1. *إِلَى* is impossible, as the metre is *Kāmil*. Read perhaps *وَالِىَ*.

P. 319, l. 11. *مِنْ إِيَّاهَا* cannot be right, although it is quoted again in the following line. As the metre is *Ṭawīl* we ought to read perhaps *مِنْ الْاِهْدَا*.

The verse quoted in note on p. 187, l. 3 should begin *ثَلَاثَ* or *ثَلَاثًا*. The metre is *Wāfir*.

For those who are interested in the growth and development of the grammatical schools among the Arabs, but do not care to have the Arabic text, Dr. Weil published his introduction separately. With the exception of a short preface, this pamphlet is identical with the introduction printed at the beginning of the *Kitāb al-Inṣāf*.

R. Brünnows Arabische Chrestomathie. Aus Prosaschriftstellern in zweiter Auflage völlig neu bearbeitet und herausgegeben von AUGUST FISCHER. Berlin: REUTHER & REICHARD, 1913. pp. xiii + 183 + 161. (Porta Linguarum Orientalium, Pars xvi.)

Enseignement de l'Arabe parlé et de l'Arabe régulier d'après la méthode directe. Lectures choisies, contes, fables, anecdotes, récits sur la vie arabe, les mœurs et coutumes des Arabes, les travaux agricoles, etc. Par ABDERRAHMAN MOHAMMED, Professeur au Lycée d'Oran. (2^e édition.) Algiers: ADOLPHE JOURDAN, 1913. pp. viii + 144.

Méthode de langue kabyle. (Cours de deuxième année.) Étude linguistique et sociologique sur la Kabylie du Djurdjura. Texte zouaoua suivi d'un glossaire. Par BOULIFA S. A., chargé du cours pratique de langue kabyle à la Faculté de Lettres et à l'École Normale d'Alger. Algiers: ADOLPHE JOURDAN, 1913. pp. xxiv + 544.

Brünnow's Arabic Chestomathy has enjoyed great popularity among students and teachers, as it practically covered the most important branches of that literature with the exception of poetry, to which a separate book was devoted in the *Porta linguarum* series. This edition is now exhausted, and the preparation of a new edition fell to the lot of Prof. August Fischer. Although the first edition served as a model to some extent, the selections incorporated in the present edition are, with the exception of twenty-nine pages, entirely new. The bulk of the texts, too, is increased by twenty-two pages. Prof. Fischer did well in following the examples of chrestomathies published in the Orient, like the *Majānī al-Adab*, and gave first a collection of short anecdotes which are written in a very simple style. These anecdotes are excerpted from Shākīr al-Batlunī's *Tasliyat al-Ḥawāṭir*. This is followed by the biographies of Ta'abbāṭa Sharran, Ẹeis b. Ǧariḥ, and 'Urwah b. Ḥizām al-'Uḍrī, which are taken from the *Kitāb al-Aḡānī*. Then come excerpts from Ibn Hishām's *Biography of the Prophet*; Ṭabarī's *Annals*; Ibn Ḥallikān's biographies of Sibaweih, Buḥārī, Ibn Ishāk, Abū 'l-'Alā' al-Ma'arrī, and Ḥarīrī; the Ẹur'ān; Buḥārī's works of Muhammedan tradition; the Ajurrūmiyyah.

From these selections it may be seen that Prof. Fischer has proceeded from the easier to the harder, and has given the

learner the opportunity of acquiring a fairly good vocabulary by reading attractive passages from the best prose writers. The glossary is compiled on the usual lines, and gives concise explanations in German of every word and expression that occurs in the book. In the case of rare words and phrases, or those that may appear difficult to the beginner, reference is made to the passage where they occur. English-speaking students, however, will, perhaps, resent the omission of the English translation of the glossary, which was one of the merits of the first edition. In justification of the publishers, who are responsible for this omission, it may be urged that English-speaking students who take up Arabic, as a rule, possess a sufficient knowledge of German to be able to consult an Arabic-German glossary.

The Arabic type employed throughout the book is that which is customary in European editions. This can hardly be regarded as satisfactory, as the learner gets accustomed to this character, and finds it difficult to read books printed in the Orient. Syriac chrestomathies for beginners usually contain specimens of the various types employed. Why should not the Arabic student be trained to read with ease books printed in Beyrout, Bulak, Algiers, and other centres of Oriental culture?

It is the want just mentioned that Abderrahman Mohammed's Arabic chrestomathy partially supplies. This book is printed in Algiers type, and with a little practice the learner will be enabled to read it fluently. It comprises two parts: part one contains passages written in the dialect of Algiers, while part two is in classical, or rather, ordinary Arabic. Apart from style, the two parts differ also in their contents. Part one comprises anecdotes and descriptions from the life of the Arabs, especially those residing in Algiers. These descriptions are given in the form of short sketches which make very interesting reading. Part two consists of fables, anecdotes, and narratives which are excerpted from the books of Luḡmān, Sharishī, Ibn Baṭūṭah, and others. At the end of every sketch there are brief notes in Arabic explaining rare or vulgar words. On the whole the arrangement of the texts is very judiciously done, and although the book is

primarily intended for schools in Algiers, it can be profitably used by the Western student. Part one is especially useful, because it contains numerous words and grammatical forms that are employed in the dialect spoken in Algiers.

Since Hanoteau wrote his *Essai de grammaire kabyle* in 1858, the Zouave dialect of the Kabyles (Arabic *ḡabā'il* = 'tribes') has been more minutely investigated, and M. Boulifa has incorporated the best results in his *Méthode de langue kabyle*. As this language possesses no written literature, the difficulties that beset the author were naturally great, but he has successfully overcome them. His method is analytic, and in this respect the book differs from other scientific grammars which have no practical aim. The texts which are in French transliteration deal with the customs and manners of the inhabitants of North Africa, especially of the Kabyles of Jurjura. Almost all phases of their life are described, and the student becomes acquainted with the internal conditions of the people whose language he is acquiring. The Kabyle-French glossary which accompanies the texts is replete with philological matter, as the derivation and etymology of every word are given as completely as possible. One only wishes that the transliteration were different from that adopted by French scholars, as the superfluity of vowels offends the eye.

The Koran or Alcoran of Mohammed. With explanatory notes and preliminary discourse. By GEORGE SALE. Also readings from SAVARY'S version. With maps and plans. London: FREDERICK WARNE AND CO., [1913]. pp. xvii + 516.

Mahoma: El Korán. Traducido del Árabe, ilustrado con notas y precedido de un estudio de la vida de Mahoma, extractado de los libros de los escritores orientales más dignos de crédito. Por M. SAVARY. Versión castellana de A. HERNÁNDEZ CATÁ. Paris: GARNIER HERMANOS. [1913]. pp. xi + 559.

There is no need to dwell on the merits of Sale's English translation of the *Ḳur'ān*. Although it is somewhat paraphrastic,

it has great charms, as it imitates the biblical style. It is therefore no wonder that since its first appearance in 1734 it has been frequently reprinted. Even Rodwell and Palmer's translations, which are more literal, can scarcely supplant it. The present edition offers some improvements in the matter of printing. But the greatest disadvantage of Sale's translation, namely, the fact that verses are not marked, has not yet been removed. The greater bulk of European students and scholars use Flügel's edition of the *Ḳur'ān*, and the verses of the translation should have been marked accordingly. For those who wish to refer to the original the division of verses is almost indispensable. The orthography, too, should have been modernized. There is no reason why the spelling *intitled* should be retained.

The Castilian translation of the *Ḳur'ān* is also a reprint of a well-known book that has enjoyed great popularity. The explanatory notes are concise, and are chiefly based upon the works of native commentators. The sketch of Muhammed's life that precedes the translation is a very interesting study, the facts of which are derived from reliable Muhammedan authors.

B. HALPER.

Dropsie College.